

Series: Theological Treatises

# The origin of sin

A deep study on the origin of evil and sin until its final destruction and the expected restoration of our world.



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## 1. General Introduction

The search for God’s knowledge and his purpose for man constitutes the most exciting of all the adventures that the human mind can propose. The challenge of finding in the Holy Book the golden thread of the plan of salvation will reward the scholar, who will be able to understand the majesty of the effort of the One who “**who did not spare His own Son**” (**Romans 8: 32**).

The set of Bible tracts, of which you have in your hands one of the studies, has been prepared to provide the lay member of the Seventh-day Adventist Church with the knowledge required to teach others about how to grow “**in grace and in knowledge of our Lord and Savior Jesus Christ**” (**2 Peter 3: 18**) as well as for “**be ready always to give an answer to everyone who asks you a reason of the hope in you**” (**1 Peter 3: 15**).

The author is a regular member of the Seventh-day Adventist Church since 1977, a church elder since 1979, a husband, father, and grandfather, with the joy of having his entire family in “**the faith once delivered to the saints**” (**Jude 1: 3**) and a full subscriber to the 28 official doctrines of the church.



I reiterate that these tracts have been prepared for the church member, so he must graduate the dose of knowledge that he must transmit to those who are interested in knowing Jesus, whom the prophet calls the “**Desire of all nations**” (**Haggai 2: 7**).

That's why, at the same time, we also wanted to include supplementary material to the Bible study that we hope will allow you to expand your current knowledge, as well as to be prepared to deepen on “**things the angels desire to look into**” (**1 Peter 1: 12**). Your ability to introduce these subthemes in harmony with the central concepts is key to the transfer of knowledge that you and I intend to pursue.

Since the knowledge of our God and His purposes will, by the work and grace of the Holy Spirit, always be in full swing, you will be able to find regular updates of each treatise (see the date yy.mm.dd that accompanies the name of the file). These updates, of course, will also correct some of the human flaws that may have gone unnoticed by the author. On the other hand, your well-meaning intention to help us improve these issues will always be welcome. These treatises were originally written in Spanish, my mother language, but translated to English by the author to reach more people, as the latter is considered

world-wide as the commercial and technical language.

## 2. Structure of the Theological Treatise

At the beginning of each treatise, we will present the general structure of the set of these using a numbered block diagram, called the General Treatise Map. This chart (shown on one of the following pages) will allow you to see where the tract you have in your hands fits concerning the other topics. To make it easier to locate, in addition to the numbering, it will be marked in a different color than the others. Collect the topics, update them, and arrange them in this sequence if you find it useful to your knowledge development.

The numbers in each block simultaneously establish the order of creation of these treatises and the logical dependence between them as well. The blocks from number 70 onwards represent, in turn, a set of special treatises. I have grouped them into 6 major themes:

- |    |                       |              |
|----|-----------------------|--------------|
| a. | Comparative Religions | Series 70.nn |
| b. | Chronologies          | Series 75.nn |
| c. | Gospel Harmonies      | Series 80.nn |
| d. | Genealogies           | Series 85.nn |
| e. | Bible biographies     | Series 90.nn |

The reading of these topics will give you the frame of reference to understand the most thematic treatises. These other topics have their own structure that will be related to the one mentioned here.

After the diagram of the whole, you will find a block diagram of the study itself, called the Treatise Map, where you will be able to notice the following:

- Each block of the diagram indicates the reference verse(s) at the bottom and a short phrase that corresponds to the logic of its inclusion in the topic.
- You will notice that there are some blocks, with different colored verses, that refer to parables that help to understand the central theme.



- c. Other blocks, which do not contain verses, expose issues that you might touch on when presenting the study; issues that have historical, geographical, scientific, technical, and other backgrounds. You will find in this study some information that will help you expose these concepts.
- d. These two types of blocks are not necessarily included in all studies.
- e. The arrows indicate the logical sequence in which the author thinks these topics should be presented. The sequence is set from left to right and from top to bottom. However, your initiative and the knowledge about your listeners' needs may point you in a different direction. Let yourself be guided in prayer by the One who cannot err.

At the end of this graphic phase, you will find the study in detail, which will follow, as far as possible, the structure of the block diagram. Some complementary materials to the study will be included at the end. I recommend that you read them in advance to find the exact moment to include them in your presentation.

To the extent possible, I have presented the source of some of these topics so that you can extend your understanding by reviewing them. I do not pretend to know everything these sources deal with, so I encourage you to go deeper and tell me how to improve this content. I have included some images found on the Internet to make your reading more enjoyable, I hope you like them.

The written phase of the study will contain:

- a. Headings for the main subtopics.
- b. Bible quotes (in red).
- c. Quotations from the Spirit of Prophecy (in green).
- d. Quotations from books or articles by various authors, aimed at expanding your knowledge on the subject (in blue).
- e. Comments on the mentioned quotations; in some cases, these will be presented before the quotation, as an anticipation of the statement, while in others they will be placed after it as a confirmation of the concept being held (in black).
- f. Maps, chronograms, genealogies, and other diagrams where appropriate to the subject matter.
- g. Complementary material grouped in a section that helps to understand some of the aspects that could arise when dealing with the central theme with other people. Not all topics necessarily contain this material.

Unless otherwise indicated, the quotes from the Holy Bible are from the King James Modern Version, my favorite in English. Sometime I will include other versions to compare or expand the understanding of a text.

When you develop a Bible study on this subject with non-church people, I recommend that you use the section corresponding to the study (with the verses included in the block diagram) without presenting the statements of the Spirit of Prophecy. Discuss the accompanying materials as they come up in the exposition, as well as in the question and answer phase.

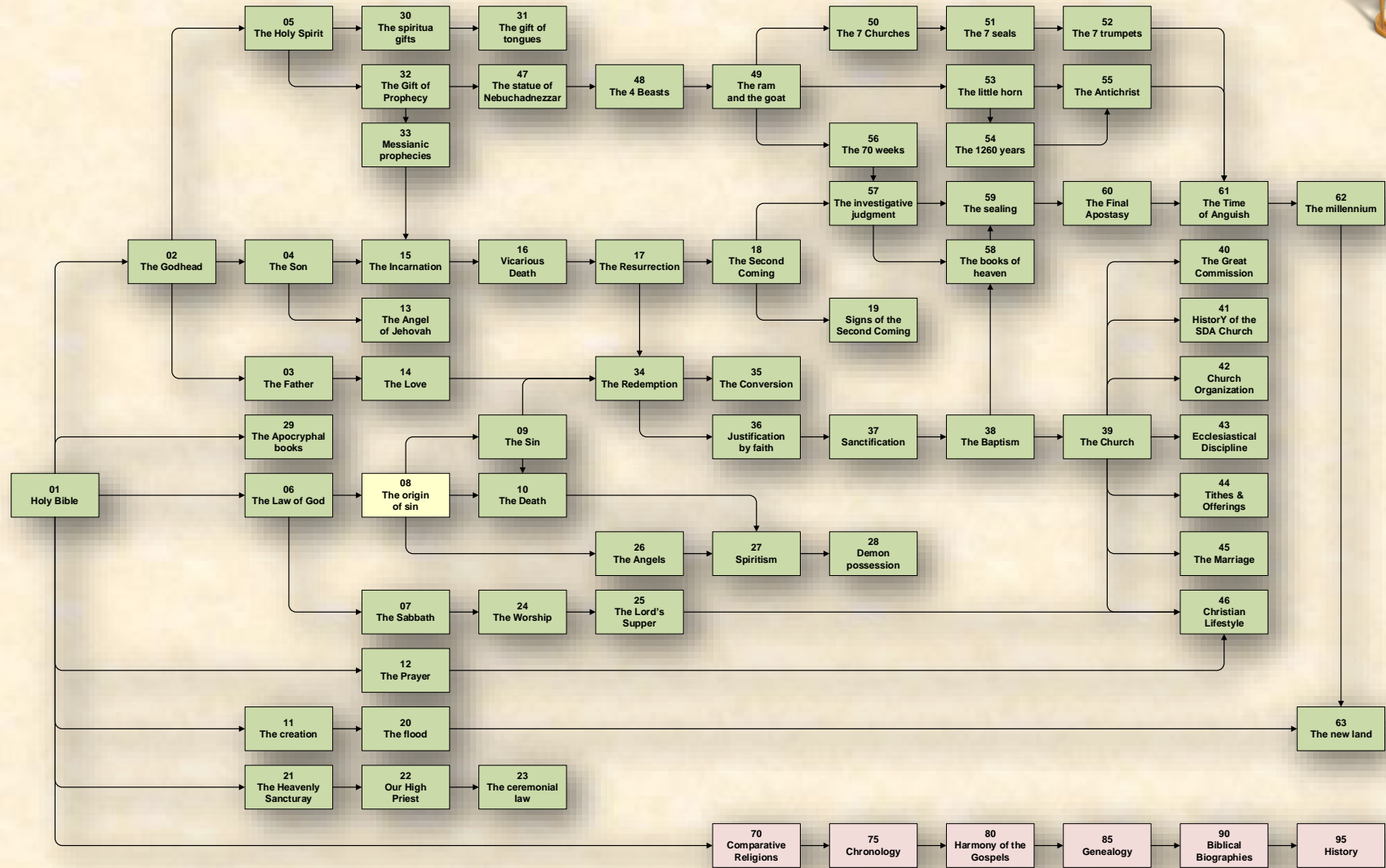
I have also prepared a file that includes all the block diagrams from the tracts so that they will be helpful to your memory when presenting the topic. I have also created a file with a copy of all the contents of the treatises so that you can review them without opening each of the documents, in case you are looking for a specific subtopic.

Allow me, as I have done so far, to address you personally during the study. I believe that this is how our Savior spoke to those He loved and wanted to save. Surely you will do the same with those who listen to you for this purpose.

This is a free material that has surely come to you from someone who appreciates you and wants you to know even more about Jesus and His wonderful plan of salvation. Spread the word in the same way, as you "have received freely, freely give" (**Matthew 10: 8**).

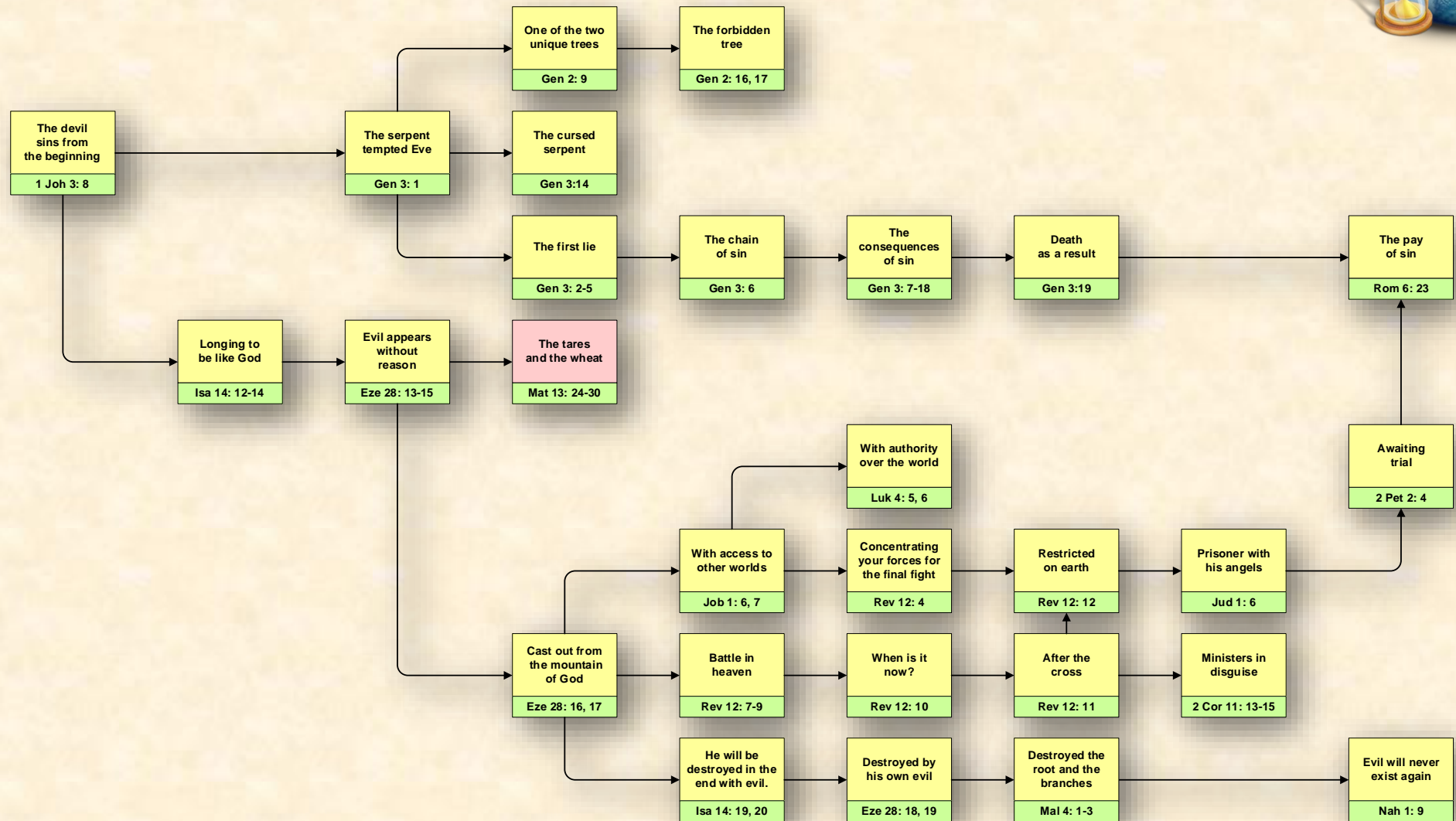


### 3. General Treatise Map





#### 4. Treatise Map





## 5. Purpose of the Treatise

The purpose of the treatise is as follows:

- a. Addressing the origin of evil and sin.
- b. Presenting how evil came into our world.
- c. Explain the complexity of the cosmic conflict.
- d. Show the final destiny of evil.

## 6. Development of the theme

### 6.1. Introduction

You and I must belong to a minority who think that sin exists. Yes, don't be surprised. The vast majority of people think that sin is an obsolete concept, that it cannot survive in this age of freedom.

For people in general, the sinners must be the serial killers, the rapists, or the terrorists... but not them. We live in an age where nothing seems to be bad in itself, everything is allowed... If you oppose, as I do, same-sex marriage, you will be cataloged at the level of the dinosaurs (they say, supposedly because of how unevolved they were... they have no idea). Well, if you think people should be celibate for marriage... they'll think you've got a screw loose.

If these people are not interested in sin, it is very unlikely that they are interested in the origin of sin. But... am I being too pessimistic? Maybe not, but I know that the Lord is looking for people who see the evil in this world and silently raise their faces to heaven looking for an answer to the accelerated development of evil. For you who want to reach these people, we present the origin of evil, so that you can help those people understand that evil is an intruder and that God will finally remove it, that He already has the ultimate remedy.

### 6.2. Infecting our world

Sin, he said, is an intruder in our world, and like every intruder, it will eventually be eliminated, excluded from where it has entered without being invited. The one responsible for the origin of sin is the devil, Satan, the former covering cherub. He is the one who initiated sin in heaven, but Jesus has done everything necessary to “undo the works of the Devil”.

He who practices sin is of the Devil, for the Devil sins from the beginning. For this purpose the Son of God was revealed, that He might undo the works of the Devil.

**1 John 3: 8**

Sin entered our world through the fall of our first parents. The sacred narrative tells us that Satan used the serpent to deceive Eve. She was near the tree of knowledge of good and evil.

Now the serpent was more cunning than any beast of the field which Jehovah God had made. And he said to the woman, is it so that God has said, you shall not eat of every tree of the garden?  
**Genesis 3: 1**

God had given man the power to eat from all the trees of the garden, but had reserved for himself only one, the tree of knowledge of good and evil.

The man knew from God's own mouth that transgression would be paid for in death. I do not doubt that when God presented this to man,

he would have asked what it was to die. In a world where sin had not entered, there was only life and





fulfillment. Death had not yet made its painful entrance into this world. God explained to the first couple what this represented, how terrible it was, and alerted them to the presence of the enemy.

And Jehovah God commanded the man, saying, you may freely eat of every tree in the garden, but you shall not eat of the tree of knowledge of good and evil. For in the day that you eat of it you shall surely die.

**Genesis 2: 16, 17**

Sadly, the man should know death not only in an intellectual way; his sin would lead him to walk the path of sickness, aging, and death, but before that of murder, violence, injustice, evil, pain...



Some traces of evil now seem natural to us; but to our first parents the falling of leaves, the death of animals, the decay, and rotting of formerly living things must have greatly distressed them. Their grief must have reached levels difficult to bear when they held in their hands the lifeless body of one of their children, killed by the eldest of them. Also, when they saw the progressive (and apparently unstoppable) moral decadence in which most of their offspring were plunged.

Unfortunately, as we have pointed out, man, by his own decision, was to have practical knowledge of evil and its terrible consequences.

And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight, and good for food. The tree of life also was in the middle of the garden, and the tree of knowledge of good and evil.

**Genesis 2: 9**

God instructed our first parents about the tree of knowledge, and they were fully aware of Satan's fall and the danger of listening to his insinuations. He did not remove the possibility of their eating the forbidden fruit. He made them free moral agents to believe His word and obey His commandments, or to believe the tempter, disobey, and die.

**Ellen G. White, Selected Testimonies, Volume II, 36 (translated by the author)**

Some people do not understand how perfect beings like Adam or Eve could have sinned. They associate perfection with sinlessness and find it difficult to understand the fall. Precisely the perfection of our first parents included their ability to choose freely, to choose between good and evil. They were free entities, not robots who obeyed signs without thinking or valuing. The man was created to be a free agent and to decide whether or not he wanted to love and honor his Creator. So have all God's creatures been and will be.

The perfection of our first parents then included free will, the ability to decide voluntarily for good or evil. They did not need to know evil to avoid it; they were fully capable of recognizing it. I have heard people say that we should let children and young people experience evil so that they know its consequences. It is an idea implanted in the minds of the enemy of God. God taught Adam and Eve what good was and how to avoid evil, not subject them to trial and error development as some argue.

The continuous exercise of evil that has characterized humanity during these approximately 6,000 years since the fall has placed us in an even more difficult condition than that faced by the parents of our race. Today our inherited tendencies to evil, over so many years, make the work of the Holy Spirit even more necessary to enable us to overcome evil and to develop characters in the likeness of God.

To return to the previous situation. It occurs to me that some people might also question how Eve approached the serpent if people, especially women, normally fear them and find them repulsive.

Well, the first thing is that the scene occurs in the Edenic environment, where the animals were not, as today, a danger and were subjected to man. The second thing is that the snake was not as we see it today, it was a beautiful and attractive animal. I want you to notice that when God curses the serpent, after the fall of Adam and Eve, He tells him that he will crawl, which indicates that before the fall he did not crawl.





God's curse transformed the serpent to be a reminder of the fall of our first parents. I will discuss with you in more detail some time, that the serpent will not be restored to its former beauty in the new earth. It will still be a sign.

And Jehovah God said to the serpent, because you have done this you are cursed more than all cattle, and more than every animal of the field. You shall go upon your belly, and you shall eat dust all the days of your life.

**Genesis 3: 14**

The snake was a beautiful animal with wings, and when it flew through the air it had a brilliant appearance, like burnished gold. It did not walk on the ground, but moved about in the air and ate fruit, just as man did. Satan infused himself into the serpent, and resting on the tree of knowledge he quietly began to eat the fruit.

**Ellen G. White, Selected Testimonies, Volume II, 31 (translated by the author)**

I can imagine the scene, a beautiful animal, appealing to the eyes, surely shining in the sun, eating the forbidden fruit, and wondering! talking to the woman. Sin has always shown its seductive side to people, hiding its deformity under the apparent beauty of the forbidden... Eve engaged in conversation with the enemy in disguise. First recommendation: we should never place ourselves, unnecessarily, in situations where we might be tempted. Eva approached that place alone... she put herself in unnecessary danger.

An extra concept: the Bible does not state what the forbidden fruit was. Normally you talk about the apple but there's no way of knowing what the fruit was. I think that tree (as far as the type of fruit is concerned) was one among many, only that it had the seal of God's prohibition... Some of us do not understand why one tree is different from another, or why one day is different from another (Sabbath versus Sunday). The answer is simple: because God has so marked it.

And the woman said to the serpent, we may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the middle of the garden, God has said, you shall not eat of it, neither shall you touch it, lest you die. And the serpent said to the woman, you shall not surely die, for God knows that in the day you eat of it, then your eyes shall be opened, and you shall be as God, knowing good and evil.

**Genesis 3: 2-5**

Eve had unwittingly withdrawn from her husband while practicing her tasks, and when she noticed that the serpent was eating the forbidden fruit, she feared the possibility of danger, but she believed herself to be safe even though she had not remained near her husband. She thought she had the wisdom to recognize evil if it came near and the strength to face it. The angel had warned her not to do so. Soon Eve gazed with curiosity and admiration upon the fruit of the forbidden tree. She saw that it was very desirable, and she wondered why God had forbidden them to eat it. This was a favorable occasion for Satan, who turned to Eve, and as if he could guess her thought, exclaimed, "wherewith God hath said unto you, Eat not of every tree of the garden". Thus, Satan spoke in flattering words and harmonious voice to the astonished Eve, who had been surprised to hear a serpent speak. He praised the beauty and grace of Eve, in whose ears those flatteries sounded pleasant. But she was in admiration, for she knew that God had not given the serpent the gift of speech.



Eve's curiosity was aroused. Instead of fleeing from that spot, she stopped to listen to the serpent's speech, without thinking that it might well be that fallen enemy who was using the serpent



as a means of communication. It was Satan speaking, not the serpent. Eve was seduced, flattered, and infatuated. If an imposing figure, like the angels and resembling her, had appeared to her, she would surely have been on her guard.

But that strange voice should have moved her to go at once to Adam's side to ask him who the being might be that spoke so freely to him. Yet she entered into conversation with the serpent, thus responding to his insinuation: "Of the fruit of every tree of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, saith God, ye shall not eat of it, neither touch it, lest ye die". The serpent said, "You shall not die, but God knows that in the day you eat of it your eyes shall be opened, and you shall be as gods, knowing good and evil". **Genesis 3: 2-5.**

**Ellen G. White, Selected Testimonies, Volume II, 31, 32 (translated by the author)**

Second recommendation: Don't dialogue with evil, don't turn it around in your head... reject it or it will end up nesting in your mind. Third recommendation: Don't rationalize... don't look for a perspective from which evil looks "less evil". Believe in what God has revealed.

The deception was tremendous, but Eve could have resisted it in any of the following ways:

- a. If she had been with Adam, together they would have had a better chance of discovering the enemy's ruse.
- b. If she had not approached the tree. There was no need for her to be around. Curiosity for the forbidden has made much slip.
- c. If she had heeded God's warning that there was an enemy on the loose who would question what He had told them. The sign must have been that the serpent was asserting the opposite as to the danger of eating from the tree of the knowledge of good and evil. I always recommend to my brethren that we should not drink from the fountains of evil (reading books that are opposed to the truth) for they will only add to the confusion of our minds.
- d. If she had resisted the flattery, without lowering her guard, but gave in like many do today in the face of the same situation.
- e. If she had not trusted in her wisdom, she would have sought her husband and both the counsel of God.

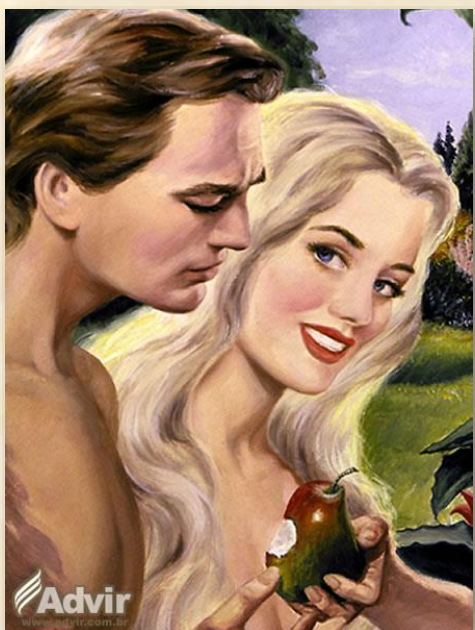
The first lie: "You shall not die" is still repeated today in almost all the pulpits of Christendom. The great lie of the immortality of the soul has spread so far, that today millions believe the enemy of God and not our Supreme Maker. While the Word of God holds that "the wages of sin is death", ministers of various Christian denominations proclaim that death does not exist. It is not the echo of God's voice, but his already defeated adversary.

God has declared without doubt the nature of man, about death, but millions continue to believe the arch-deceiver and are infatuated by the lying miracles of Spiritualism. Where God says "you shall die", the enemy says "you shall not die" and the Christian world pays homage to the deceiver and says that the dead live, that death is life... that is, we continue to listen to the deceiver and not to God.

Satan wanted to instill the idea that if Adam and Eve ate from the forbidden tree, they would receive a more noble and superior knowledge than they had hitherto acquired. Such has been the work of Satan with great success since his fall--leading men to search out the secrets of the Most High, without being satisfied with what God has revealed or faithfully obeying what He has prescribed. Satan's plan is to lead men to disobey the commands of God and then to make them believe that they are entering into a wonderful field of knowledge. But this is pure supposition and miserable deception. Not understanding what God has revealed, men despise His explicit commands, aspire to a wisdom independent of God, and strive to decipher what it pleased God to take away from the knowledge of mortals. They arrogate to themselves their ideas of progress and burden themselves with their vain philosophy, but as to their true knowledge, they grope in the midnight darkness. They are always studying, never being able to come to know the truth.

**Ellen G. White, Selected Testimonies, Volume II, 32, 33 (translated by the author)**

Once the woman accepted the message, she convinced herself that she was doing the right thing and became an agent of Satan for the fall of her husband. She coveted wisdom and believed that God had lied to her, that





He wanted to deprive them of something good, a tree that had made a beast, like the serpent, able to speak. Sin will always show itself with positive consequences, making us believe that we will be happier living in it than obeying God. When you and I are in sin we also become agents for the fall of others.

And when the woman saw that the tree was good for food, and that it was pleasing to the eyes, and a tree to be desired to make wise, she took of its fruit, and ate. She also gave to her husband with her, and he ate.

**Genesis 3: 6**

The tempter assured Eve that as soon as she tasted the fruit, she would receive a new and superior knowledge that would make her equal with God. He also called her attention to what he was doing. He ate freely from the tree; whose fruit was not only harmless but on the contrary delicious and pleasant. He told her that God had forbidden them to eat it and even touch it because of its wonderful properties for infusing wisdom and power. He added that if he had gained the gift of speech, it was because he had eaten of the fruit of the forbidden tree, and he implied that God would not carry out his threat, for he had done it only to intimidate them to deprive them of so great a good. He also told them that they could not die, for had they not eaten of the tree that perpetuated immortality? He ended by saying that God was deceiving them so that they would not attain greater happiness and more exalted bliss. The tempter plucked the fruit from the tree and offered it to Eve, who took it. Do you see? said the tempter, you were forbidden even to touch the fruit because you would not die. He added that he would have no greater feeling of evil and death from eating the fruit than from touching it. Eve was greatly encouraged because she did not experience the immediate manifestations of God's displeasure, and believed that the tempter spoke wisely and truthfully. She ate of the fruit and was delighted with its exquisite taste, and she seemed to feel in her whole being the wonderful effects of the fruit.

Then with his own hand, he plucked the fruit from the tree and ate again, imagining that he felt the vivifying power of a new and higher existence as a result of the exciting influence of the forbidden fruit. Dominated by a strange and unusual frenzy, she went in search of her husband with her hands full of the forbidden fruit. She referred him to the serpent's reasoned discourse, and at once led him to the tree of knowledge, telling him that she had eaten of the fruit, and instead of feeling signs of death had experienced a pleasant and delightful influence. As soon as Eve had disobeyed, she became a powerful means of bringing about the fall of her husband.

**Ellen G. White, Selected Testimonies, Volume II, 33, 34 (translated by the author)**

Adam soon realized that Eve had been deceived. His love for her led him to share her fate. It is not a demonstration of love to share sin with another person. Admonishing and correcting is better than sharing the fall. I don't know exactly what would have happened if Adam hadn't eaten the fruit. That knowledge has not been accurately revealed to us, at least as far as I have studied, but today we should not join in the rebellion against God out of love for another person. Let us fight to rescue the one who falls. Now that's a demonstration of love.

I saw Adam's countenance covered with sadness. He was frightened and stunned. It seemed that they were struggling with affections in their minds. He told Eve that he was sure that all this was the work of the enemy against whom he had warned them, and that if this were so, she would die. Eve replied that she did not feel the slightest discomfort, but rather a pleasant sensation, so she invited him to eat as well.

Adam well understood that his companion had transgressed the only prohibition imposed upon them as a token of their love and fidelity. Eve argued that the serpent had said that they would not die, and so it must have been true, for she saw no token of God's displeasure, but a pleasant influence such as the angels seemed to feel. Adam mourned that Eve had departed from his side; but the evil was done, and he had no choice but to lose the companion whom he had so loved. How could he bear this loss? He loved Eve vehemently, and in extreme discouragement, he resolved to share her fate. He reasoned that Eve was a part of himself, and that if she were to die, he would die with her, because he could not bear the thought of separation. He did not have the necessary faith in his merciful and benevolent Creator. He did not think that if God had formed him from the dust of the earth by giving him a beautiful living body, and had created Eve to be his companion, he could make up for her lack. Yet could not the words of that wise serpent be true? Eve stood before him, as beautiful and seemingly innocent as before that act of disobedience. The fruit she had eaten seemed to have intensified her love for him, for she showed him more affection than before the disobedience and saw in it no sign of death. She had told him of the happy influence of the fruit, of her ardent love for him, and he resolved to face the consequences. He took the fruit, ate it avidly, and, like Eve, did not immediately experience its pernicious effects.

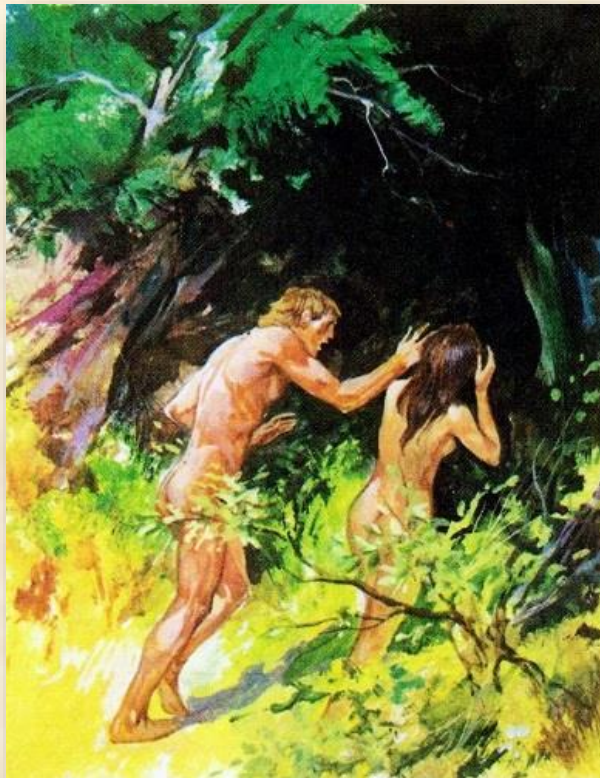
Eve had thought herself capable of discerning between the just and the unjust. The flattering hope of attaining a superior state of knowledge had led her to see in the serpent a special friend who was very interested in her welfare. If she had gone in search of her husband and referred the serpent's



words to her Maker, they would have been spared the point of her cunning temptation. The Lord did not want them to inquire into the fruit of the tree of knowledge, for by so doing they would expose themselves to the masked Satan. They knew that they would be perfectly safe if they did not touch that fruit.

**Ellen G. White, Selected Testimonies, Volume II, 34-36 (translated by the author)**

The consequence of sin was not long in coming. As they lost their innocence, they realized their nakedness and that they had turned away from the obedience they owed to God. Their love and respect for God turned to fear and they hid. As with us, God went out to find sinners. In our sinful condition, we are not the ones who seek God.



And the eyes of both of them were opened. And they knew that they were naked. And they sewed fig leaves together and made girdles for themselves. And they heard the voice of Jehovah God walking in the garden in the cool of the day. And Adam and his wife hid themselves from the presence of Jehovah God in the middle of the trees of the garden. And Jehovah God called to Adam and said to him, where are you? And he said, I heard Your voice in the garden, and I was afraid, because I am naked, and I hid myself. And He said, who told you that you were naked? Have you eaten of the tree which I commanded you that you should not eat? And the man said, the woman whom You gave to be with me, she gave me of the tree, and I ate. And Jehovah God said to the woman, what is this you have done? And the woman said, the

serpent deceived me, and I ate. And Jehovah God said to the serpent, because you have done this you are cursed more than all cattle, and more than every animal of the field. You shall go upon your belly, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel. To the woman He said, I will greatly increase your sorrow and your conception. In pain you shall bear sons, and your desire shall be toward your husband, and he shall rule over you. And to Adam He said, because you have listened to the voice of your wife and have eaten of the tree, of which I commanded you, saying, you shall not eat of it! The ground is cursed for your sake. In pain shall you eat of it all the days of your life. It shall also bring forth thorns and thistles to you, and you shall eat the herb of the field.

**Genesis 3: 7-18**

When they were found to be at fault, they began to blame each other, the man to the woman and the woman to the serpent, but deep down they both blamed God. When we are trapped by sin the blame is always someone else's, never ours... we must begin by assuming our guilt if we want to be forgiven. God presented them with the new situation in which they had placed themselves by sinning. The world would no longer be as they knew it. Wonderful God! Who in that moment of great perplexity promised them a Savior, the Seed that would overcome evil, that would symbolically crush the head of the serpent.

But the great consequence of sin would be death; this enemy would take possession of this world and would persecute us until the end of time, until when God comes to restore the lost Eden, when evil will disappear forever.

In the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken. For dust you are, and to dust you shall return.

**Genesis 3: 19**

Based on this verse some reason that work is part of the curse. Let us remember that God had put the man in the garden to till it and care for it. I suppose this task in a sinless, deathless world would be very different (technically speaking). What did change was man's ability to cope with the work as he would



become tired and exhausted, and over the years his muscles would become less able to sustain a strong and increasingly strenuous task. On the other hand, the curse would also reach the land that would not be so prodigal in providing its precious fruits. Work, which existed before the fall, dignifies man, and the diligent life is a shield against evil, which is not so with the life of leisure (in the extreme, it is understood).

However, as God had affirmed, eating the forbidden fruit would bring us death. The man was to receive the reward of sin. Thank God that this verse also provides the solution "**the gift of God**" which is "**eternal life through Christ Jesus our Lord**".

**For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.  
Romans 6: 23**

### 6.3. Cosmic origin of evil

Evil had penetrated our world, but this had not been its origin. I would like to start by mentioning something that has always seemed very important to me. Evil as such can't be explained in a perfect universe. If we try to explain the reasons or causes of the existence of evil, we would have to accept that evil arose as a consequence of a pre-existing condition, which would place the responsibility for its existence on God. Evil is an intruder, without explanation.

To many minds the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love. Here is a mystery of which they find no explanation. And in their uncertainty and doubt, they are blinded to truths plainly revealed in God's word and essential to salvation. There are those who, in their inquiries concerning the existence of sin, endeavor to search into that which God has never revealed; hence they find no solution of their difficulties; and such as are actuated by a disposition to doubt and cavil seize upon this as an excuse for rejecting the words of Holy Writ. Others, however, fail of a satisfactory understanding of the great problem of evil, from the fact that tradition and misinterpretation have obscured the teaching of the Bible concerning the character of God, the nature of His government, and the principles of His dealing with sin.

It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin to make fully manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that God was in no wise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the word of God; it is "**the transgression of the law**"; it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.

**Ellen G. White, The Great Controversy, 492, 493**

We can, yes, identify the appearance of evil in the universe, in the most exalted creature of all God had created. The most exalted of angels, the covering cherub, would have the sad honor of being the one in whom the inexplicable evil originated.

As a creature, this angel possessed, like all his fellows, the same free will that God has granted to all His creatures, as He has to man. Therefore, this being had the choice to love and revere God, to do His will, or to deny all these things. This makes the universe perfect, for every being has the right to accept or reject his Maker.

Sin originated with him who, next to Christ, had been most honored of God and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer was first of the





covering cherubs, holy and undefiled.

**Ellen G. White, The Great Controversy, 493, 494**

There was no place in heaven, a higher place among created beings, than that held by this majestic angel before his fall. But this angel did not find it sufficient; he desired the place of God, he longed not for His character but His position and dominion. He desires to stand above God... How many do not understand their exalted position as an opportunity to serve, and desire rather the "glory" of being served!

This position was possessed by Lucifer for eons almost without end... she had lived a very long existence in which her relationship with God was perfect, until she cradled evil in her heart. It's terrible to say it... I find sadness in the voice of God when he speaks through the prophet Isaiah about the fall of Lucifer.

How you are fallen from the heavens, O shining star, son of the morning! How you are cut down to the ground, you who weakened the nations! For you have said in your heart, I will go up to the heavens, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation, in the sides of the north. I will go up above the heights of the clouds; I will be like the Most High.

**Isaiah 14: 12-14**

Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was the acknowledged Sovereign of heaven, one in power and authority with the Father. In all the councils of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes. "Why", questioned this mighty angel, "should Christ have the supremacy? Why is He thus honored above Lucifer?"

**Ellen G. White, The Great Controversy, 495**

His desire for personal exaltation lost him. He was most honored by the angels, but he did not realize that he owed all that to his Creator. It happens to many that they do not give glory to the Giver of the gifts and claim the praise and glory for themselves. The description of this wonder of being that God created is fantastic. See the next verse.

You have been in Eden the garden of God; every precious stone was your covering, the ruby, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the turquoise, and the emerald, and gold. The workmanship of your tambourines and of your flutes was prepared in you in the day that you were created. You were the anointed cherub that covers, and I had put you in the holy height of God where you were; you have walked up and down in the midst of the stones of fire. You were perfect in your ways from the day that you were created, until iniquity was found in you.

**Ezekiel 28: 13-15**

Perceive that the Bible says he was perfect until evil was found in him. God has created us all as free beings, with free will, free (forgive the redundancy) to choose to love Him or not. Free to choose to obey him and do good or not. Lucero had this same prerogative but decided for evil. In the end, salvation depends on a personal decision and for us fallen beings from a life of effort to fight, with God's help, against our evil inclinations, with the power of the Holy Spirit.

God in His great mercy bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven. Again, and again, he was offered pardon on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise were made to convince him of his error. The spirit of discontent had never before been known in heaven. Lucifer himself did not at first see whether he was drifting; he did not understand the real nature of his feelings. But as his dissatisfaction was proved to be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at this time fully cast off his allegiance to God. Though he had





forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office. But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker.

All the powers of his master mind were now bent to the work of deception, to secure the sympathy of the angels that had been under his command. Even the fact that Christ had warned and counseled him was perverted to serve his traitorous designs. To those whose loving trust bound them most closely to him, Satan had represented that he was wrongly judged, that his position was not respected, and that his liberty was to be abridged. From misrepresentation of the words of Christ, he passed to prevarication and direct falsehood, accusing the Son of God of a design to humiliate him before the inhabitants of heaven. He sought also to make a false issue between himself and the loyal angels. All whom he could not subvert and bring fully to his side he accused of indifference to the interests of heavenly beings. The very work which he himself was doing he charged upon those who remained true to God.

**Ellen G. White, The Great Controversy, 495-497**

This fallen angel became an enemy of God, his adversary, and defiled the good seed that God had sown in all heavenly beings and then in our world. Jesus presented the parable of the tares and the wheat to exemplify the work of the enemy of our souls.

He put out another parable to them, saying, the kingdom of heaven is compared to a man who sowed good seed in his field. But while men slept, his enemy came and sowed darnel among the wheat and went his way. But when the blade had sprung up and had produced fruit, then the darnel also appeared. So the servants of the householder came and said to him, Sir, did you not sow good seed in your field? Then where have the darnel come from? He said to them, an enemy has done this. The servants said to him, then do you want us to go and gather them up? But he said, no, lest while you gather up the darnel you also root up the wheat with them. Let both grow together until the harvest. And in the time of harvest I will say to the reapers, first gather together the darnel and bind them in bundles to burn them, but gather the wheat into my granary.

**Matthew 13: 24-30**

I would like you to notice that the following verses detail the beginning of Lucero's fall. He was cast down from the mountain of God, from his position as the covering cherub (compare with the cherubim of the mercy seat that covered the ark of the covenant, in the midst of which God's presence was manifested in the earthly sanctuary), and before the creation of man and the fall of our first parents he was cast down from heaven, though he had access to all parts of the universe. I will return to this later.

By the multitude of your goods they have filled your midst with violence, and you have sinned. So I cast you profaned from the height of God, and I destroy you, O covering cherub, from among the stones of fire. Your heart was lifted up because of your beauty; you have spoiled your wisdom because of your brightness. I will cast you to the ground; I will put you before kings, that they may behold you.

**Ezekiel 28: 16, 17**

Even when it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence; they would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted





to come to maturity. For the good of the entire universe through ceaseless ages Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question.

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Thus, the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin and suffering its punishments.

**Ellen G. White, The Great Controversy, 498, 499**

As hard as it may be to accept, our world is a blot on a perfect universe. Evil has infected our planet, but the antidote, the perfect solution has already been prepared and soon evil will be extirpated forever and a luminous and unpolluted universe will remain. It is also hard to accept that we are unwilling participants in this conflict of the centuries... but I am glad to know that our struggle will allow the universe to be "vaccinated" against evil forever.

#### **6.4. The confined evil**

In spite of being cast out, with the rebellious angels from heaven, Satan was not totally forbidden to go to heaven. That is why he appears in the book of Job (about 2,000 BC, contemporary of Abraham) as presenting himself before Jehovah along with other children of God. Satan who was then the prince (by usurpation) of this world, placed under his dominion by the fall of our first parents, still had access to heaven (as a representative of the earth) and other worlds.

And a day came when the sons of God came to present themselves before Jehovah. And Satan also came among them. And Jehovah said to Satan, from where do you come? Then Satan answered Jehovah and said, from going to and fro in the earth, and from walking up and down in it.

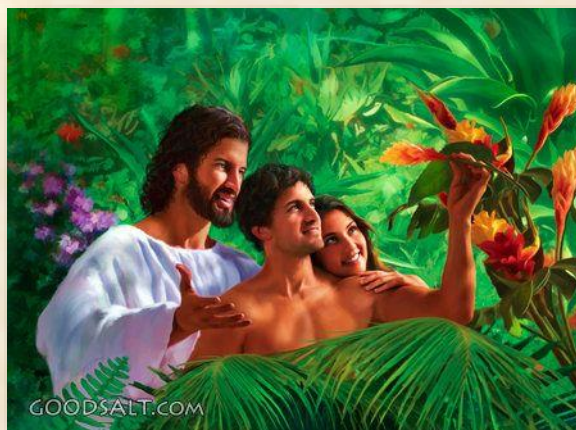
**Job 1: 6, 7**

When Satan tempts Jesus, after his 40 days of fasting in the desert, he mentions that he has power over our fallen race and over this world. This "right" that Satan exercises is by usurpation, because God owns the universe by creation and is also the rightful sovereign of our world by redemption.

And the Devil, leading Him up into a high mountain, showed Him all the kingdoms of the world in a moment of time. And the Devil said to Him, all this power I will give you, and the glory of them; for it has been delivered to me. And I give it to whomever I will.

**Luke 4: 5, 6**

Among the lower creatures Adam had stood as king... but when he transgressed, this dominion was forfeited. The spirit of rebellion, to which he himself had given entrance, extended throughout the animal creation. Thus, not only the life of man, but the nature of the beasts, the trees of the forest, the grass of the field, the very air he breathed, all told the sad lesson of the knowledge of evil.



Not only man but the earth had by sin come under the power of the wicked one... At his creation, Adam was placed in dominion over the earth. But by yielding to temptation, he was brought under the power of Satan. "Of whom a man is overcome, of the same is he brought in bondage" (2 Peter 2: 19). When man became Satan's captive, the dominion which he held, passed to his conqueror. Thus, Satan became "the god of this world" (2 Corinthians 4: 4). He had usurped that dominion over the earth which had been originally given to Adam.

**Ellen G. White, God's Amazing Grace, 41**

This freedom (to show up in heaven and go to other worlds) enjoyed by God's enemy was about to be restricted (speaking in times on a divine scale, for us and the universe it was like 4,000 years). An event





expected by heaven was about to occur. The Son of God was becoming incarnate in the child of Bethlehem, and Satan was gathering all his hosts to confront him. When speaking of this moment, John indicates that Satan brought to earth all his hosts, one-third of all the angels, who had joined in his rebellion against God. He concentrated them here to fight the last, decisive battle, the culmination of which would be the death of the Immaculate Son of God on Calvary.

And his tail drew the third part of the stars of heaven, and cast them onto the earth. And the dragon stood before the woman being about to bear, so that when she bears, he might devour her child.

**Revelation 12: 4**

Let me expand here on an important issue that is a little off the beaten track. These 4,000 years that I have mentioned were a continuous conflict where Satan tried to destroy the holy seed, those who would be the ancestors of Jesus. When Jesus became incarnate, Satan tried to kill Him as a child, even before He got to the cross, but then he didn't want Him to get to the cross, because he knew He would be defeated there. We will deal with this sometime...

The Commander of heaven was assailed by the tempter... From the time that He was a helpless babe in Bethlehem, when the agencies of hell sought to destroy Him in His infancy through the jealousy of Herod, until He came to Calvary's cross, He was continually assailed by the evil one. In the councils of Satan, it was determined that He must be overcome. No human being had come into the world and escaped the power of the deceiver. The whole forces of the confederacy of evil were set upon His track... Satan knew that he must either conquer or himself be conquered. Success or failure involved too much for him to leave the work with any one of his agents of evil. The prince of evil himself must personally conduct the warfare...

The life of Christ was a perpetual warfare against Satanic agencies. Satan rallied the whole energies of apostasy against the Son of God.

**Ellen G. White, God's Amazing Grace, 162**

Later in this chapter of the book of Revelation, John points out that the heavens (the universe and God's dwelling place) can rejoice because the enemy has been confined to the earth.

He can no longer go to tempt the angels or trouble the fallen beings of other worlds. He has been restricted by this event to the earth. Now our planet is the capital of the rebellion and the prison of the rebels as well. Satan and his angels are from that moment on only here on our planet. But when did this happen? We will see that a little later.

Therefore rejoice, O heavens, and those tabernacling in them. Woe to the inhabitants of the earth and in the sea! For the Devil came down to you, having great wrath, knowing that he has but a little time.

**Revelation 12: 12**

The evil angels, with Satan at their head, have been restricted to this world, trapped in it. They can no longer go to other worlds, nor can they gain access to heaven, which they lost by joining the rebellion. Judas says that they are "in everlasting chains under darkness for the judgment of a great Day", when God must pronounce the sentence of final destruction. This world constitutes for these condemned angels their eternal prison, until this system of things is ended. I would like you to notice the meaning given to the words, "everlasting chains", is an eternity that lasts till the "judgment of a Great day", that is, till it is over, till that day comes.

And those angels not having kept their first place, but having deserted their dwelling-place, He has kept in everlasting chains under darkness for the judgment of a great Day;

**Jude 1: 6**

Until the time of the execution of God's judgment for these angels, they will be confined in this "hell in chains of darkness" as Peter calls this world. I would like you to know, if you do not already know, that the





word here translated as hell (Tartarus) refers to the grave of the wicked. In no way does it refer to a place of eternal torment that is also the kingdom of Satan and his demonic hosts. The latter is a concept that has no biblical basis as we shall see.

For if God did not spare sinning angels, but thrust them down into Tartarus, and delivered them into chains of darkness, being reserved to judgment.

**2 Peter 2: 4**

It remains to be explained this heavenly battle that culminated in the final casting out of Satan and his angels and their confinement on earth. Let us read John's account of this tremendous conflict. I anticipate that these verses are often misquoted as having occurred in the remote past of the earth. We will eliminate this error in the following lines.

And there was war in Heaven. Michael and his angels warring against the dragon. And the dragon and his angels warred, but did not prevail. Nor was place found for them in Heaven any more. And the great dragon was cast out, the old serpent called Devil, and Satan, who deceives the whole world. He was cast out into the earth, and his angels were cast out with him.

**Revelation 12: 7-9**

Michael, who is Christ, the prince of the angelic armies faces the "great dragon" who is identified as "the old serpent, who is called the Devil, and Satan". If he is called the "old serpent" it is because the event occurs after the fall of our first parents in Eden. It is not, as some suppose, that this battle was fought before.



Some have come to think that because God drove out Satan and his angels to the earth, it caused the fall of Adam and Eve. There is no way to support this claim when one reads, analyzing well, these key verses. Furthermore, the following verse tells us that this Satan, which means adversary, is the "accuser of our brothers" who "is cast down, who accused them before our God day and night" which also implies that this event occurred after the Eden episode. But since Satan could have appeared in heaven at the time of Job (remember it is around 2000 BC), as we have already pointed out, evidently this battle must have taken place after this date.

But also, if Satan gathered his angels on earth when Christ was to be born, it is evident that they were elsewhere before and therefore not yet confined to the earth.

And I heard a great voice saying in Heaven, Now has come the salvation and power and the kingdom of our God, and the authority of His Christ. For the accuser of our brothers is cast down, who accused them before our God day and night.

**Revelation 12: 10**

But the next verse ends up clarifying when this should have happened. These accused are said to have overcome him (Satan) "because of the blood of the Lamb" which was not possible until

after Jesus' death on the cross.

And they overcame him because of the blood of the Lamb, and because of the word of their testimony. And they did not love their soul until death.

**Revelation 12: 11**

Therefore, this battle must have taken place after the death of Jesus on the cross, after His resurrection, where, having culminated the conflict, Jesus definitively cast out Satan and confined him, together with His angels, to this, the only dark point in the universe, the center of the rebellion: the earth.

John now presents briefly the history of the great controversy between Satan and Christ in heaven, from its origin to the time of Christ's victory at the cross (**Revelation 12: 7-9**; cf. **Colossians 2: 14, 15**), the final casting out of Satan at that time to this earth (**Revelation 12: 10-12**), and the course of the controversy on earth down to the time of the end (**Revelation 12: 13-16**; see on **Daniel**



**11: 35**). This brief survey stands as a background for the extended delineation of developments in the conflict during the time of the end, by means of which it is finally and successfully terminated (**Revelation 12: 17-20:15**).

#### SDA Bible Commentary Revelation 12: 7

I found an interesting quote from an extensive article by one of my favorite writers. I find his reasoning interesting as to how a battle is waged between celestial beings, but on top of that, I like the logic of why it was necessary for evil to persist, until it could be proven to be inconvenient for the universe. I share it with you.

How did the angels fight in that early stage in heaven, and what weapons did they use? We are told that Satan and his angelic hosts were expelled from heaven (**Revelation 12: 8**). How were they expelled? Was it a hand-to-hand fight? Did they use magnetic powers? Was it star wars? We do not know. What we do know is that the battle began at the level of the mind. Lucifer inexplicably sought the throne of God, and he sought support from the angels by trying to influence their thoughts. "The influence of the mind upon the mind, a power so strong for good when sanctified, is equally strong for evil in the hands of those who oppose God. This power Satan used in his work of inculcating evil into the minds of angels". (**Ellen G. White, Mind, Character and Personality I, 23**)



But how does God empower His angels to drive back the invisible hosts of evil, so that they may obey them even grudgingly? We know that this happens, but the details of how have not been revealed to us. We also know that neither the devil nor his angels died in heaven's initial war. There were no casualties like those in human wars. Both the angels of good and evil continued to exist, and they exist to this day.

"For the good of the whole universe throughout the ages without end, evil must be allowed to come to maturity" (**Ellen G. White, The Great Controversy, 523**). "It was God's purpose to place things on an eternal basis of security, and in the councils of heaven it was decided that Satan should be given time to develop the principles that were the foundation of His system of government". (**Ellen G. White, The Great Controversy, 707**). Then he will become "an object of universal execration" (**Ellen G. White, The Great Controversy, 728**), and the necessity of his extinction will be fully understood. "His own work must condemn him" (**Ellen G. White, The Great Controversy, 552**).

**Albert R. Treiyer, Biblical Perspective on War, 2 (translated by the author)**

I also like very much this comment on the different situation of angels and men in the fall, as well as the difference between rebelling and being deceived. But I thank God that He was willing to save us.

"But though sinful, man was in a different situation from that of Satan. Lucifer had sinned in heaven in the light of God's glory. To him, as to no other created being, a revelation of God's love had been given. Understanding the character of God and knowing His goodness, Satan decided to follow his own selfish, independent will. His choice was final. There was nothing more that God could do to save him. But man was deceived; his mind was darkened by Satan's sophistry. He did not know the height and depth of God's love. For him, there was hope in the knowledge of God's love. By beholding His character, he could be drawn back to God". (**Ellen G. White, The Desire of Ages, 710**)

What Satan did not know, nor could he imagine, was the extent to which the greatness of God's love and His wisdom could be combined, in devising a plan of redemption such as would not injure His righteous character, and at the same time would enable Him to reveal His love to a degree that no created being could ever suspect. "The problem of how God could be just and even justify sinners, puzzled every infinite intelligence. "The power of an angel could not make atonement for our sins. The angelic nature united with human nature could not be so costly and lofty as the law of God.



Only the Son of God could present an acceptable sacrifice. God Himself became man, and bore all the wrath that sin had provoked". "Only a divine person could mediate between God and man". (Ellen G. White, Youth Instructor, August 31, 1987, 8). "Only through the merits of the One who was equal with God could the fallen race be restored". (Ellen G. White, The Messenger, April 26, 1893, 5).

Let us note that "angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of happiness". In such a context, it is not difficult to see that "whoever desires security on earth as in heaven must look to the Lamb of God" (Ellen G. White, The Signs of the Times, December 30, 1889, 4, see Colossians 1: 20). When the redemption of mankind was announced, "the angels fell down at the feet of their Commander and offered themselves to become a sacrifice for man" (Ellen G. White, Patriarchs and Prophets, 64). Even "Adam and Eve" "begged to be allowed to die or for their descendants to experience the punishment of their transgression, before the beloved Son of God made so great a sacrifice" (Ellen G. White, The Truth About the Angels, 64). But they were informed that "the life of an angel could not pay the debt; only He who created man had the power to redeem him" (Ellen G. White, Patriarchs and Prophets, 64). "No man or angel from heaven could have paid the penalty of sin. Jesus was the only One who could save man's rebellion. In Him, divinity and humanity were combined, and this is what made the offering of Calvary's cross effective" (Ellen G. White, Selected Messages, Volume I, 322).

Albert R. Treiyer, Biblical Perspective on War, 4 (translated by the author)

I am moved in this quote to know that our first parents preferred death (and the consequent disappearance of our race) to the Son of God having to suffer the penalty in their place. I am glad to know that their senses had not yet been dulled by sin, so that they did not perceive the enormity of the sacrifice offered by the Majesty of heaven, as is, unfortunately, the case today.

After the battle, Satan knows that he is a defeated foe, but he has not given himself up as such. He desires the ruin of all men and seeks, by all means, to confuse us and drag us to perdition. On the other hand, the images that present him as a hairy, horned beast with wings of a bat and hooves of a goat have helped those who deny the existence of evil or the existence of the enemy, whom they consider only a personification of evil.

Satan, on the other hand, is still a beautiful angel, even though he has lost some of this beauty during these millennia of rebellion. He can still appear as a bright angelic being and will try to do so. Likewise, his ministers will appear to be ministers of Christ, but they will serve their lord and master, the prince of darkness.

For such ones are false apostles, deceitful workers, transforming themselves into the apostles of Christ. Did not even Satan marvelously transform himself into an angel of light? Therefore it is no great thing if his ministers also transform themselves as ministers of righteousness, whose end shall be according to their works.

2 Corinthians 11: 13-15

Satan exults that he is regarded as a fiction. When he is made light of, and represented by some childish illustration, or as some animal, it suits him well. He is thought so inferior that the minds of men are wholly unprepared for his wisely laid plans, and he almost always succeeds well. If his power and subtlety were understood, many would be prepared to successfully resist him.

All should understand that Satan was once an exalted angel. His rebellion shut him out of heaven, but did not destroy his powers and make him a beast. Since his fall he has turned his mighty strength against the government of heaven. He has been growing more artful, and has learned the most successful manner in which to come to the children of men with his temptations.

Ellen G. White,  
Testimony Treasures, Volume I, 117



## 6.5. The final solution

As we see evil prevailing in our world, we sometimes despair and cry out to God, asking for this system of things to end. God has pointed this out, although we must be patient until this happens. Speaking to Lucero He says the following:

But you are cast out of your grave like a hateful branch, and like the clothing of those who are slain, thrust through with a sword, that go down to the stones of the pit; like a dead body



trampled under foot. You shall not be joined with them in burial, because you ruined your land and killed your people; the seed of evildoers shall never be famous.

**Isaiah 14: 19, 20**

Satan, the mighty rebellious angel, will have his end outside a worthy grave, because he destroyed the earth and its people (his followers). I am glad to know that evil will have an end and that **"the seed of evildoers shall never be famous"**. For it is not that God destroys the wicked; by departing from the God of Life they place themselves at the mercy of death. It is their own actions that will bring them death. Jesus said that we refuse to go to Him so that we may have life...

God exemplifies this by telling Satan that he will bring **"fire from your midst"** which will consume him. Death is a consequence of the sinner's life; the destructive fire is self-inflicted because he has not decided on life.

On the other hand, it is not that Satan will be the prince of a hell of fire (a kingdom of pain, rebellion, suffering, despair... a thousand times not) that will exist forever, the Bible tells the enemy that **"you will not be forever"**. To cease to be, not to be, non-existence. That is, out of consideration for fallen beings, out of God's mercy, they will cease to be forever.

By the host of your iniquities,  
by the iniquity of your trade, you have  
profaned your holy places; so I  
brought a fire from your midst; it shall  
devour you, and I will give you for  
ashes on the earth, before the eyes of  
all who see you. All who know you  
among the peoples shall be  
astonished at you; you shall be  
terrors, and you will not be forever.

**Ezekiel 28: 18, 19**

The day God uproots evil he will not concentrate it in an eternal hell, but evil will be totally eliminated from the universe. The redeemed will be able to verify this when they can see the terrible end of the rebellion. God cannot perpetuate evil. He must put an end to it.

For behold, the day is coming,  
burning like a fire pot; and all the  
proud, and every doer of wickedness,  
shall be chaff. And the coming day  
will set them ablaze, says Jehovah of  
Hosts, which will not leave root or  
branches to them. But to you who fear  
My name, the Sun of Righteousness  
shall arise, and healing will be on His  
wings. And you shall go out and frisk  
like calves of the stall. And you shall  
trample the wicked, for they shall be  
ashes under the soles of your feet in  
the day which I am preparing, says  
Jehovah of Hosts.

**Malachi 4: 1-3**

As a child (I was studying in a Catholic school) I was frightened by the concept of an eternal hell; I found it terrible to serve a God who would condemn his creatures to eternal torment as a result of a few years living in sin. At that time, we were shown the famous films (something like the Pleistocene of PowerPoint presentations) where there were terrible scenes of the supposed hell and the demons torturing the unhappy people who might get there.

It seemed frightening to me then to think (of course, it would seem the same to me today, if I did not know the truth) that God could take delight (or at least remain calm) in the eternal suffering of his creatures. Besides, these poor creatures would be permanently in despair, increasing their burden of sin with their curses and blasphemies. On the other hand, evil would be perpetually increasing to infinitely greater levels as infinite time passed.

The permanence of evil for eternity seems to me to be absolutely contrary to God's natural purpose which is the happiness of His creatures. I find it much more understandable that God would take the lives of





those who do not desire them, those who oppose His government of love. May evil disappears and we return to a perfect universe as was the Maker's will. I am also reassured by the knowledge that evil will never raise its deformed head again in this perfect universe that God will restore.

**What are you plotting against Jehovah? He will make an utter end; affliction shall not rise up the second time.**

**Nahum 1: 9**

## 6.6. Conclusions

I would like to order the progression of evil from its origin so that the concepts we have been presenting are a little clearer. While putting in order the events from the appearance of evil until its definitive extinction, we will take advantage of the opportunity to clarify some more aspects with the help of the Spirit of Prophecy.

- Satan begins his rebellion by not being consulted in the creation of man, but he retains his condition of covering cherub, though he leaves his position.

Especially was his Son to work together with him in the projected creation of the earth and all living things that were to populate it. His Son would execute his will and his designs, but he would do nothing of himself. The Father's will would be done in the Son.

Lucifer was envious and jealous of Jesus Christ. However, when all the angels bowed before Jesus, acknowledging His supremacy, superior authority, and righteous rule, Lucifer also bowed with them; but his heart was filled with envy and hatred. God had called Christ to take part in their counsel concerning His plans, while Lucifer knew nothing of them. He did not understand, nor was he permitted to learn of God's purposes. But Christ was recognized as the sovereign of heaven, with power and authority equal to that of God Himself. Lucifer imagined himself to be favored among all the angels. He had been highly exalted, but this did not arouse in him a sense of gratitude and praise for his Creator. He had a special mission to accomplish. He had been close to the Creator, and upon him had shone in a special manner the unceasing rays of the glorious light that surrounded the eternal God. He remembered that the angels had joyfully obeyed His commands. Were not His garments beautiful and resplendent? Why should Christ be honored more than He?

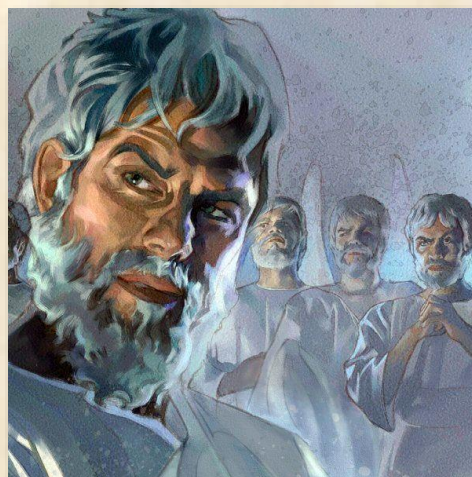
**Ellen G. White, Selected Testimonies, Volume II, 14, 15 (translated by the author)**

- Satan extends his rebellion to the angels and is removed from his position as the covering cherub.

God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan's government. The Lord's principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God's government is moral, and truth and love are to be the prevailing power.

It was God's purpose to place things on an eternal basis of security, and in the councils of heaven, it was decided that time must be given for Satan to develop the principles which were the foundation of his system of government. He had claimed that these were superior to God's principles. Time was given for the working of Satan's principles, that they might be seen by the heavenly universe.

Satan led men into sin, and the plan of redemption was put in operation. For four thousand years, Christ was working for man's uplifting, and Satan for his ruin and degradation. And the heavenly universe beheld it all.



**Ellen G. White, The Desire of Ages, 759**

- Satan is expelled from heaven with his angels; they can no longer occupy their former duties there, but they maintain access to the created worlds, among them the earth.
- Our first parents unwittingly join in the rebellion.
- Satan is by usurpation the prince of this world. He has defeated man and taken away his rights



- over this world. He appears in the time of Job (about 2000 BC) before the Lord in heaven.
- Satan draws all his angels to earth to face Christ when God the Son becomes incarnate (about 4,000 years after the fall of our first parents).
  - Christ dies on the cross and after His resurrection ascends triumphantly to heaven.
  - Christ and His angels expel Satan and his people from heaven and they are confined to earth until the executive judgment.
  - When this judgment is executed, after the millennium, Satan and his angels are destroyed, together with all the wicked, and the undefiled nature of the universe is restored.

There are some details that will be added as we address other issues. Presenting them at this time could be somewhat confusing.

God bless you.